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breach and to fix the immediate responsibility for it, while the deeper and remoter causes they have very generally neglected. Of course, recent Protestant church historians, in so far as they have seriously taken up the problem, have done much better than that. It is no longer attempted to explain the later relations without understanding the earlier. But even so good an authority as Kattenbusch has traced the oppositions between Roman and eastern churchdom with adequate thoroughness only as far back as to the Nicene council. Berendts would see the same thorough examination applied to the ante-Nicene period and extended backward even into apostolic times. And this brief study is on the whole a very successful attempt in that field. There is evidence of a careful examination of such historical sources as we possess and of a talent for sound criticism. Berendts makes it very clear that the divergence between the eastern and the western ecclesiastical principles and spirit began at a very early period and grew to considerable proportions before the Nicene council. All this, without doubt, had been in a general way already accepted. The merit of Berendts is that he has set the problem in a clearer light and by judicious criticism and combination made some real advance toward its solution.

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DIE GOTTESLEHRE DES HUGO VON ST. VICTOR, nebst einer einleitenden Untersuchung über Hugos Leben und seine hervorragendsten Werke. Von DR. JAKOB KILGENSTEIN, Priester der Diöcese Würzburg. Würzburg: Andreas Göbel's Verlagsbuchhandlung, 1898. Pp. xii + 229. M. 2.50.

THERE seem to have been two lines of consideration which led the authorities of the university of Würzburg to offer a prize in 1895 for the best essay on Hugo of St. Victor's doctrine of God. The first of these was the intrinsic interest of the subject itself from the point of view of history. The school of St. Victor has been variously estimated. In general, however, its mediating standpoint has left it open to criticism on both sides. The sympathizers of the mystic tendency have objected to the modicum of dialectic used by its representatives; whereas those who are inclined to lay stress on the use of purely rationalistic methods have taken offense at the mysticism of the Victorine theologians. It has been next to impossible to do full justice to the school. And although the school, as a whole, has been made the

subject of several extended investigations, as appears upon an examination of Kilgenstein's bibliographical list, yet the system of Hugo himself had never been treated of in a monograph before the offer of the prize that elicited the present essay. But Hugo's theology is of interest also because of its influence on the subsequent development of thought. Thomas Aquinas recognized and honored Hugo as his teacher. The whole course of scholastic thinking is, in fact, more or less tinged with the color infused into it by this leader. Kilgenstein fully recognizes this double importance of his subject. He begins his study with a careful and thorough investigation of the biographical and literary facts regarding Hugo's life and works, which must serve as a necessary foundation for an essay on his theology. In the second part of the essay he considers the views of Hugo on the knowableness of God and the methods of reaching a knowledge of him. In the third he examines his subject's arguments for the existence of God. In the next he expounds Hugo's doctrine of the being and attributes of God. From this topic he proceeds to the exposition of the doctrine of the Trinity, and in the last he indicates Hugo's thought regarding God's relation to the world as Creator, Preserver, and End, under the general head of the character of God's work.

The investigation is carried throughout with great care and fairness. The author succeeds in vindicating Hugo as a sound thinker and relieving him from the distrust created by the charge of a too confused mysticism. The weak point of the essay is to be found in the failure of the essayist properly to connect Hugo with his antecedents. He is made to appear on the scene like Elijah the Tishbite in the biblical narrative, without any preparation or announcement. We can trace his influence on others; but of the forces that contributed to the formation of his own views we are told absolutely nothing. But such study fails to give the fullest and best-balanced idea of its subject.

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THE RITSCHLIAN THEOLOGY AND THE EVANGELICAL FAITH. By JAMES ORR, M.A., D.D., Professor of Church History in the United Presbyterian College, Edinburgh. New York: Thomas Whittaker, 1897. Pp. xii + 271. \$0.75.

THIS book is written in a clear and pure style, as is everything that comes from the author's pen. It is the most comprehensive